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[No. I.]

Miscellany.

For the Christian Herald.

REVIVALS OF RELIGION IN LARGE CITIES.

The present day is distinguished not only by a sacred benevolence, which endeavours to diffuse the blessings of redeeming love as widely as the ruins of the fall have spread, but by frequent revivals of religion, and a consequent promotion of vital piety. The time is fresh in our recollection, when a general excitement to the performance of religious duties, which brought a large number of converts into the church at once, was so novel a phenomenon in the moral world, that its history was copied from paper to paper, and read with deep and curious interest throughout the christian community. Such phenomena, however, have now become so common as to excite little curiosity, and so numerous that religious periodical publications cannot find room for a detailed history of them. Nor is a minute account of them necessary; for the religious public are so well acquainted with their general character, that the Christian, on hearing of their existence, easily gathers around them in imagination all those circumstances which usually give them so sacred and delightful an interest. The ear of his fancy listens to the pathetic and powerful appeals of the preacher to the hearts of his hearers. He follows the Christian to his closet, and there observes the workings of his soul, as he sits in examination on his past life, as he sheds the tear of ingenuous sorrow over his moral delinquencies, and pours forth his earnest supplications for the forgiveness of his sins, and the effusions of the Holy Spirit on those who are around him. He goes to the meeting for prayer, and conversation on subjects of immortal interest; and there witnesses the Christian's solicitude for the welfare of imperishable souls, the fearful forebodings of the awakened sinner, and the extatic joys experienced by the convert, when he first breaks away from his spiritual bondage, and a ray of hope, as from the throne of God, beams upon his mind.

Revivals, however, have not been so frequent, nor so powerful in our cities as in many other parts of our country. A revival in a town, containing not more than two thousand people,

is often followed by as powerful effects as a similar excitement in a city which contains a tenfold larger population. While the effusions of the Holy Spirit on the churches in our large cities have been "like angel visits, few and far between," many country parishes have been frequently blessed with his gracious influences. While in the latter case these influences have pervaded all the members of a congregation, and spread the solemnity of death and eternity over the whole population of a town, in the former, they have generally been confined to a more fractional part of the inhabitants of a city; and while they were operating on the hearts of a few in the retirement of the closet, or the sanctuary of public devotion, the great world without were floating as rapidly as ever on the tide of business, or whirling as giddily as ever in the vortex of pleasure. Were we called upon to specify the causes which obstruct the commencement, or retard and shorten the progress of revivals in such places, we should probably allude to the hardening influence of a familiar acquaintance with vice, the perpetration of legalized crimes, and that tide of moral corruption which too generally sweeps over the great mass of a city's population. We should notice the neglect of Christian ordinances, and the profanation of the Sabbath by the highest and the lowest classes in society. We should refer to the intimate association of the irreligious, the worldly, and the profligate, as a prolific source of moral contagion. But we should remark more particularly the conformity of Christians to the world, in imbibing its spirit of avarice and ambition, and engaging in the pursuits of business, fashion, and pleasure. *From these very circumstances, however, we would derive our first motive for persuading the inhabitants of our cities to use all the means which God has appointed for promoting revivals among them, and their Christian brethren in the country to pray for the divine blessing on their efforts.* Because sinners are in imminent danger, shall we make no effort to save them? No—if the obstacles are many and great, the struggle to surmount or remove them should be more vigorous and persevering. Did Paul sit down in spiritless despondency, because he saw the world shrouded in ignorance, and sunk in guilt; because the passions of men, and the prejudices of paganism were arrayed against Christianity; and philosophy spurned it from her presence, and persecution erected her gibbet and her cross to stop its progress?

Another motive is suggested by the peculiar character of large cities—a character which renders revivals necessary for their moral purification. They are crowded with a motley population, whose object is the pursuit of pleasure, the acquisition of wealth, or the supply of their wants by performing service for the rich, or ministering to the enjoyments of the voluptuous. The different classes of society are not bound together so close-

ly as they are in populous places, so that the more virtuous and elevated do not exert so powerful an influence over the poor and the vicious. The hum of business, routine of pleasure, and the fluctuations of fashion, along with many other attractive objects which are ever soliciting attention, call the thoughts away from the dread and the glorious realities of eternity, and engross the mind with the little, perishable interests of time. The moral principles of a great portion of a city's inhabitants are loose and variable. There is, in the face of the laws of God, if not of the land, a toleration of crimes, committed in the light of day, or beneath the mantle of night, which brutalize the human species, and give to the cup of this world's misery its bitterest ingredients. We admire the efforts of the benevolent to enlighten the ignorant, and reform the vicious in these places; yet we fear that nothing but a Christian influence, and a power from above will ever furnish an effectual antidote to the moral poison which infects the mighty mass of a city's population. The reformation of external character, which leaves the heart a prey to unsubdued passions, is all that human agency can accomplish. But let the spirit of revivals pervade our cities, as we have seen it pervading our smaller towns, and the Sabbaths would soon cease to be profaned, and the haunts of dissipation to be preferred to the house of Jehovah; the god of this world would be dethroned from his dominion over the devotees of pleasure and the slaves of avarice; the bacchanalian would abandon the scenes of drunken revelry and the places of impure resort; and all those vices which covet the darkness of night, or take shelter beneath the garb of a meretricious politeness, would be driven from their lurking places by a frown of general indignation.

It is, however, their peculiar importance to the general interests of the church and the world, that furnishes the most powerful motives to pray and labour for revivals in large cities. An event like that of Pentecost, which excites sinners to a sense of their guilt, and brings them, lowly, penitent, and believing, to the foot of the cross; an event which awakens Christians from their slumbers to a more faithful performance of duty, and gladdens their hearts with holier and sublimer joys; an event which adds another and a sweeter note to the song of angels, by redeeming sinners from their spiritual bondage, and preparing them for the purity and happiness of heaven—such an event, whether it occurs among a dense or scattered population, is important beyond the limits of human conception. When we assert, that a revival in a city is more desirable than a revival in a country town, we do not mean to intimate that any one soul is in itself of more value than any other. But the conversion of one man, considered in its influence on society, may be incomparably more important than the conversion of another man. Each of the three thousand converts

who were the subjects of the first revival recorded in the history of Christianity, possessed an immortal soul as valuable as that of Paul; but the conversion of the great Apostle to the Gentiles was probably of more consequence to the church than that of the whole three thousand. When death disrobes the monarch of all his earthly splendour, and sets the peasant free from his toils and sufferings, they must both stand before the same tribunal, and both pass through one eternity of bliss or wo; but the usefulness of a pious peasant is limited to the inmates of his humble cottage, or the precincts of his little neighbourhood, while the occupant of a throne exerts a controuling influence over an empire or a world. It is for this reason that we are particularly anxious for the conversion of the rich, the learned, and the influential; not because they are capable of deeper misery, or higher happiness than those who feel the iron hand of penury, or grope in the darkness of ignorance; but because their character and circumstances would enable them to do far more for the interests of religion. Now, just apply this illustration to the subject before us, and we shall perceive at once the peculiar importance of revivals in large cities. They are the centres of business and wealth; the radiant points of taste, fashion, and learning. The sailor, the man of business, and the man of learning go forth from these places to all parts of the world, and carry along with them a salutary or pernicious moral influence. Their example exerts a still greater power over the surrounding country. Here are transacted the concerns of our benevolent Societies. An influence commenced here, like a wave of the lake or the ocean, which rolls on, nor ceases to roll till it reaches their most distant shore, is ultimately diffused through a nation or a world, and affects the character and destiny of millions.

If these fountains, whose waters flow so far and so widely, were purified by the pervading spirit of revivals, the salutary effects would soon be seen on the moral and religious character of every village in the land. A stream of Christian influence, broad, deep, and irresistible, would be constantly going forth to purify and refresh the moral world. The converts in these places would not only consecrate their own wealth, talents, and learning to the cause of vital piety and Christian philanthropy, but by being brought into close and frequent contact with a numerous population, they would transfuse their own spirit into the bosom of many others, and secure their co-operation in promoting the same high and sacred interests. And surely there is a day coming, when the wide-spread and efficacious influence of large cities will be of a Christian character; when the master-spirits collected in them will become the powerful patrons of Christianity, and the wealth which enterprise and industry have

here accumulated, will be thrown into the treasury of Christian benevolence.

We invite the religious public, therefore, to contemplate this subject in all its importance. We ask them to look forward to the glories of *one* redeemed sinner, as he rises in the heavenly world nearer and nearer to the throne of God, as his soul expands beyond the present dimensions of cherubim, and he gains a loftier elevation, and takes a wider range of vision, and drinks of a deeper and purer stream of felicity—and then we ask them to multiply this eternity of blessedness by the millions who may, in the lapse of time, be converted in consequence of a single revival in a populous city. Is there nothing in such contemplations to warm the heart and stimulate to exertion? The prayers of the Christian public have been solicited, and very properly too, in behalf of seminaries of learning, and associations for benevolent purposes; and shall we then plead in vain for the thoroughfares of nations—for those places whose moral condition calls the most loudly for the sympathies of Christians, and which, if purified by the Spirit of God, would become so many prolific and perennial fountains to pour their healthful waters through the world? No—it cannot—*will* not—*MUST* not be, that an object of such vast, immeasurable importance will fail to secure a deep interest in the feelings and prayers of Christians.

We forbear to give particular directions for promoting revivals of religion in large cities. They can never be realized without the use of all those means which God has appointed, and the special influences of the Holy Spirit to render them effectual. Let Christians, then, *at the commencement of a New Year*, begin, and faithfully employ these means, and pour forth their constant and importunate prayers for the blessing of God upon their efforts.

E. E *****

THE AFRICO-AMERICANS.—No. IV.

THEIR CAPACITY FOR IMPROVEMENT.

It must not be concealed, that what has been suggested respecting the obligations resting upon us to meliorate the circumstances of our coloured inhabitants, will probably be met by a somewhat imposing objection. It will be said, "That however depressed their condition may appear to be, when contrasted with the circumstances of free white men, it is, notwithstanding, more eligible than that of their countrymen in Africa, and, with some little exception, the very best which nature has formed them to enjoy; that they are so manifestly an inferior race of men, with just enough capacity to qualify them for servitude, that every serious attempt at elevating their political character seems an infringement upon the laws of Providence; that after

all this sympathy in their present circumstances, and this formal distribution of their special claims, it is quite impossible to change their condition to that of respectable free men. They never can be made to support and govern themselves."

In reply to so much of this objection as respects the comparative circumstances of the African in his native land, and in Protestant America, it must be remarked, that in a political view, the condition of free men is even superiour to that of slaves. The reason is obvious. A state of servitude presents an insurmountable barrier to improvement. It affords its subject no other prospect for himself and his offspring than that of a perpetual and most humiliating dependance. The unfettered barbarian or his posterity may yet become civilized, and rise, like the present descendants of the ancient Gauls and Britons, to possess an *honourable*, and even the *first* place in the human family. But the slave is chained alike to his ignominy and his toil. In this important respect the most degraded African tribe enjoys a decided superiority over the best fed and most contented gang of slaves.

But the objector has special reference to the *religious* advantages enjoyed by our slaves. And it is cheerfully conceded, that many of them have, in this important particular, gained by their removal to this country. They have thus been brought into nearer contact with the Christian religion; and, in not a few instances, led sincerely to embrace its heavenly doctrines. A gracious providence has thus over-ruled the injustice and cruelty of men, so as to promote the most valuable interests of their victims; for, doubtless, the Christian *slave* is a favoured man, and happy in comparison with the proudest contemner of the gospel. But it is no legitimate result of the slave system, nor of the political circumstances of the Africo-American, to elevate his moral character. Neither we nor our ancestors were much influenced in the work of enslaving him by a desire to extend the empire of Christianity. Nor will it be pretended, even by the objector, that we are justified in despoiling nations of their independence, or individuals of their freedom, for the object of converting them. We are surely not about to propagate our holy religion with fire and sword. The history of the world evinces, that men cannot be truly gained to any moral system by the pressure of violence and wrong. Our political treatment of the Negro has, doubtless, been calculated rather to excite his prejudices against the religion of Christ, than to bring him cordially to adopt it. Were it otherwise, his conversion, through our instrumentality, could not properly be considered as laying him under very serious personal obligations to us. As we may not deprive our fellow men of their just rights for the object of making them Christians, so neither may we do it by way of com-

pensation for having accomplished this object. We have been entrusted with the gospel that we may propagate it. The command of the risen Saviour is, "Go ye and preach the gospel to every creature." Every pagan tribe has by this dispensation and command of Jesus Christ, an imperious claim upon us for the gospel. And we should confess our sin in having so long neglected to carry it to the sons and daughters of Africa, *in their native land*, rather than make it a ground of serious claims that we have communicated it to a portion of them dwelling *in the midst of us*.

The single advantage, then, which the Christian slave has realized in his removal to this Christian country, does not go to make atonement for his wrongs, nor to diminish, in the least, our obligations to redress them. Were all the coloured inhabitants of the land proved to have attained to the blessings of salvation, in consequence of it, and to be living in the practice of every Christian virtue, the circumstance would only tend to enhance their moral right to personal freedom; and, consequently, our obligations to put them in possession of it. Instead of *cancelling* their most serious claims, it would render them the more *prominent and irresistible*.

"All this," it may possibly be replied, "would be true and sufficiently conclusive, but for the circumstance of their natural incapacity to realize the advantages of independence and personal freedom." We shall now endeavour to look this part of the objection in the face, and see whether it possess any just claims to our practical regard. It is our desire to test the charge of comparative idiocy, so often repeated against the African—but not in the way of abstract speculation. We leave to sceptics their notions of his distinct origin, and to philosophizing anatomists their positive decisions upon the unfortunate structure of his pericranium, as we do to the fastidious, their incurable abhorrence of his sable skin. We shall not even remark upon the similarities which he exhibits to the rest of the human family, every part of which is observed to rise in some proportion to their opportunities for improvement. The simple inquiry shall be, What has actually been effected in elevating the political character and circumstances of the degraded African, and what has he been observed, upon proper encouragement, to do for himself?

Within the period of the last forty years, several bodies of Africans have been raised from the condition of slaves to the privileges of free men; and others of them, not accustomed to servitude, have been placed in situations to evince their capacity for improvement. The first instance which shall be mentioned, is that of the slaves who were taken from our territory by the English, during the recent war. The British troops, in their incursions upon the Southern coast, encouraged the slaves to join

them, and actually succeeded in drawing several hundreds to their standard. These slaves were not, at the close of the war, returned to their owners, and reduced to their former state of bondage, but they were carried to the Island of Trinidad, and settled in a body as free labourers. There they had, in the first instance, to encounter the strongest prejudices of the white inhabitants, who were quite sure that these Africo-Americans, while possessed of their liberty, could never be induced to work and support themselves. Little attention was, however, paid to their prejudices. The governor proceeded to assign the negroes a spot, where it was judged the experiment would be fairly made. The result is, that these men, who were formerly our slaves, have not only succeeded, by their industry, in earning their bread, but, by their good conduct, in acquiring the confidence of the planters themselves.

A more decisive experiment, because in its object more extensive and complete, has been made upon the slaves who joined the British during the war of our Independence. These, to the number of more than two thousand, were first settled upon grants of land in Nova Scotia, as free British subjects. In this situation, they displayed no inconsiderable share of ingenuity and enterprise, in providing for themselves the means of living. They erected places of worship, had ministers from their own body for their instruction, and acquired, among their white neighbours, the character of an industrious and honest people. But the soil of Nova Scotia being found too poor to answer, and the climate too cold for their constitutions, the majority of them were persuaded to emigrate thence to their native continent, where they united with others in forming the colony of Sierra Leone. In this colony are now collected from fifteen to twenty thousand negroes, of whom upwards of twelve thousand have been liberated from the grasp of slave dealers. They are settled in towns and villages, engaged in cultivating the soil, exercising different trades, and in every kind of employment which the circumstances of the colony demand. All enjoy the advantages of education. They are regularly observant of the Christian Sabbath, are provided with houses of worship and religious teachers, whose pious labours among them have been crowned with very remarkable success. In short, the fact is notorious, that the settlement at Sierra Leone forms a well regulated, enterprising, and highly prosperous colony. And among these thousands of *liberated* negroes, of negroes who had composed black regiments in the British service, of Maroons from the West Indies, and of native Africans, from the surrounding country, who prefer a residence in the colony, *these our former slaves and their descendants are represented as holding a respectable rank; as being most of them in independent, and some of them in affluent circumstances.*

Were this example of African improvement and enterprise insufficient to prove the natural capacity of the negro to enjoy the benefits of civil freedom, we have another on our side of the Atlantic, which cannot well be concealed. The Island of St. Domingo is now the land of a free coloured population. It is possessed and cultivated by native Africans or their descendants, who were formerly the slaves of European planters, and driven to their daily toil by the whip. But the French nation, having, in its republican zeal for the natural and equal rights of man, given them their freedom, they could never again be reduced to a servile condition. A part of the Island adopted, from the first, a free constitution, securing an elective government, and a high degree of personal liberty to the citizens; the other section has latterly thrown off the chains of despotism, and both are now happily united in one extensive republic. Thus while their European masters have miserably failed in their efforts for civil freedom, the African population of Hayti have had the wisdom to prefer, and the courage and energy to vindicate it for themselves and their posterity. Almost every account from this Island, proves that its inhabitants are fast rising to the condition of an enlightened and powerful people. At least we have, in the Haytians, an instance of a numerous African population, who have, in a great measure, *raised themselves* to the condition of a free people, and who actually support and govern themselves; of a people, who, at one time, afforded but too painful evidence of their intrepid, daring, and warlike energy, but who are now cultivating the arts of peace with exemplary wisdom and success.

To these summary statements might probably be added some account of the very interesting experiment which is now going forward in the Republic of Columbo. The general Congress of Columbo, in their session of 1821, passed a decree for the gradual emancipation of slaves throughout that extensive country. This decree has since been going into operation, with the most flattering appearance of success. Many thousands of negroes have already been emancipated, who are asserted, upon good authority, to be realizing, in their general industry and peaceful deportment, the most favourable anticipations.

The reader will now be left to decide how much credit is due to the assertion so often repeated, that the slaves of our country can never, from their natural incapacity, be elevated to the rank of an independent and free people. He can now judge for himself what regard should be paid to the sentiment, that they are, with some little exception, in as happy a condition as their natural idocy will allow of, and that the laws of nature, equally with the dispensations of Providence, have doomed them to perpetual servitude. The objection has been met by facts, which

present us with hundreds of our former slaves, now honestly supporting themselves as free labourers, on the Island of Trinidad; with other hundreds, who have united with their African brethren in forming the respectable colony of Sierra Leone; where they are now to be found, most of them in independent, and some in affluent circumstances; with hundreds of thousands of the same race, formerly in the same servile condition, but now the citizens of an independent republic, and exhibiting the spectacle of a contented and flourishing people. We do not present these facts as disclosing the particular course which it becomes this nation to pursue in meliorating the condition of our blacks, but that they may well be allowed to decide the question of the negro's capacity for moral and political improvement.

AMICUS.

ELEGY.—EXTRACTED.

To the Editor of the Christian Herald.

SIR—The following lines were written to the memory of a dear female friend, and published in the Port-Folio. They are submitted for re-publication in the Christian Herald.

Yours, &c.

B.

Ah! gentle shade, thy unobtrusive beam
O'er life's dark wave has shed its tender glow;
But now thy smile no more imparts a gleam,
To warm the wave that coldly rolls below.

Whence came this beam, that late so meekly shone,
Mellow'd, yet full—serene, and yet how clear,
Hovering o'er vales where mis'ry holds its throne,
Affliction's dreary blighted home to cheer.

From Heav'n it flow'd, from Bethlehem's holy star,
Whose living fire o'er Judah's hills arose;
Destin'd to cheer Hope's wearied eye afar,
And gild with placid ray earth's darkest woes.

As morning flower in distant vale conceal'd,
Drinks the rich beam e'er all its charms unfold
Its snow-white bosom, to the eye reveal'd;
Thus in her soul was each fair grace unroll'd.

Pure was her heart, for there an altar stood,
Fraught with rich incense to her Saviour's praise;
The flame of love rose upward to her God,
Like Hebrew fire, in one unceasing blaze.

Her charity, her love to God and man,
How like the law that high o'er Heaven extends;
What though its arch some distant worlds to span,
Its flowing skirt tow'rd's ruin'd earth descends.

Thy beam is set, thy loveliest ray the last,
Too soon for us, who tread this vale of wo,
For pilgrims wand'ring o'er life's dreary waste,
And those dear cherubs thou hast left below.

Thy beam is set, like yonder star of night,
Whose gentle ray from off the wave retires,
Revolves awhile in distant fields of light,
And there unfolds again its loveliest fires.

Far better this than all the chequer'd scene
Of morn and eve, of changing light and shade ;
Of dark and light, tumultuous and serene,
Of joys sincere, but oh ! how soon to fade !

B.

Review.

MEMOIRS and Select Remains of an only Son, who died Nov. 27, 1821, in his 19th year, while a student in the University of Glasgow. By THOMAS DURANT, of Poole, Dorset, Eng. Andover, Mark Newman, 1823. 8vo. pp. 320.

It is the happiness of but few to possess so many excellencies of character as belonged to William Friend Durant, the subject of this memoir. Like Timothy, "from a child he knew the Holy Scriptures," and they made him "wise unto salvation." Could we excite our youthful readers to resolve, at the commencement of a new year, to imitate his pious example, we should deem this article a valuable *new year's present*. Though "the memoir" is peculiarly calculated to awaken the finest sensibilities of the youthful mind, and to call into full and vigorous action all its latent energies, yet it is well adapted to promote the edification of every reflecting reader. Perhaps its highest value consists in the minute details which the afflicted author has given to show the process and means which were employed to form the moral and religious character of his "only son." These details merit the attention of parents and guardians, who have the care of youth, and if they set a just value on the religious and literary attainments of their children and wards, they will find much to direct and assist them in their arduous labours.

The editor of the American edition has reduced its size, to secure for it a more general circulation, and as all the lineaments of its subject are retained, and such specimens of his extraordinary genius, as clearly develope the bias of his mind, we approve his design, and hope, by its introduction to every family, his benevolent intentions will be realized.

Generally, we dislike that near relatives should become the biographers of even the worthy dead. But our author, who was the parent of the interesting subject of this memoir, has left us

without an objection of this kind in the present case. He was aware of the general impression of the public, when a father details the life of "an only" and highly favoured "son," and relies with confidence upon its candour, and we think very safely, for a favourable reception of his work; disclaiming, however, the slightest *voluntary* deviation from truth and reason.

Our author, impressed with the conviction of a superintending providence, dedicated his son to the Lord, immediately after his birth was announced. Nor does he appear to have been partial in this surrender, but to have expressed a full and unreserved acquiescence in the divine will. His clear perception of the awful responsibility of a parent, and of his own in particular, will be best expressed in his own words:—

"I felt most deeply the importance of the charge which Providence had devolved upon me. Not utterly a stranger to the state of human nature, to the waywardness of the heart, to the dangers which beset every part of the path of life, I trembled, lest, through a defect in his education, through any impropriety in our example, or through some foreign influence, he might become an injury to the world, a dishonour to his God: and looking upon him, I uttered the language of another father, similarly circumstanced:—

"Now thou art listed in the war of life,
 "The prize immense, and oh! severe the strife!
 "Thou embryo-angel, or thou infant fiend,
 "A being now begun, but ne'er to end,
 "What boding fears a father's heart torment,
 "Trembling and anxious for the grand event,
 "Lest thy young soul, so late by Heaven bestowed,
 "Forget her father, and forget her God!
 "Lest, while imprison'd in this house of clay,
 "To tyrant lusts she fall a helpless prey!
 "And lest, descending still from bad to worse,
 "Her immortality should prove her curse!
 "Maker of souls! avert so dire a doom,
 "Or snatch her back to native nothing's gloom!"—DAVIS. pp. 10, 11.

These adopted sentiments, no less than the preceding effusions of his own mind, display the utmost anxiety for the welfare of his offspring, conjoined with a humble but earnest reliance on the divine support. The apprehensions which he sometimes felt, appear to have resulted from his clear views of human depravity, and the various temptations consequent on a necessary and unavoidable intercourse with the world, and not from a distrust of the faithfulness and goodness of God. But his fears were considerably diminished, and his confidence in the divine assistance increased, by the mutual and active co-operation of the partner of his fortunes. Speaking of his companion he says:—

"I found my burthen most materially alleviated by a knowledge of the sound sense, cultivated understanding, affectionate heart, and christian principle of his beloved mother; who possessed, in a high degree, almost every mental and moral excellency for which her son was afterwards so distinguished." p. 12.

The plan adopted for family government cannot fail to in-

terest those of our readers on whom devolve the responsibilities of bringing up children in the nurture and admonition of the Lord.

"We deemed it imperiously necessary to form, while he was yet in his infancy, a plan of future management, to begin from the moment that he should emerge from that state. It was, I imagine, little if any thing, more than that of all considerate parents; and if more than ordinarily successful in the application, it arose from the circumstance that while we had to operate upon the most favourable materials, the plan was invariably pursued: I say *invariably*, for I am not aware that it was ever, in a single instance, essentially neglected.

"We had determined, from the beginning, to act in perfect unison—and if there should, at any time, occur an unavoidable difference in opinion, never to let him perceive it." p. 13.

"We never employed the ordinary and vulgar method of frightening him into obedience." p. 14.

"It was an essential part of our plan never either to deceive him, or to suffer him to be deceived." p. 14.

"He was never permitted to carry a point by importunity. We strove early to establish in his mind a conviction of our superior wisdom, and of a disposition to do every thing, which, in our judgment, could make him happy. "Do you not think *we* know what is best for you?" 'Yes.' "Do you not know that we love you too well to keep from you any thing that would make you happy?" 'Yes.' "Well, then, why do you ask a second time for what we would have given you at once if it had been proper?" After some such short dialogues as this, it was almost needless to say more. He might, perhaps, a few times have urged a request, with the hope of subduing us, but after giving him two or three practical proofs of its inefficacy, there never was occasion to speak twice." p. 15.

"We were equally anxious never to be conquered by his obstinacy. As he was to reign only in our affections, our will, when once announced, was the law of the house. In cases where his mind was capable of perceiving the *reasons* of a decision, we often assigned them: but anxious to convince him that there always were reasons, we demanded an entire acquiescence in our determination, whether he saw its reasonableness or not; assuring him, that he would himself, when older and wiser, see that we had done right. When about two years of age, the question was brought to a practical issue: he obstinately refused for two hours to comply with a demand from his mother to beg her pardon for an offence. She was inflexible, and at length he modestly turned round, submissively fell on his knees at her feet, and in the most penitential accents, said, 'I beg your pardon, mamma, and will never be so naughty again.' The consequence of this patient decision was permanent. I am confident, that from that moment to the hour of his death, he never meditated opposition to our will, nor said or did a thing of which he feared we might seriously disapprove. In the merest trifles, no less really than in the most momentous engagements of his life, he was ever studious of our happiness, and he felt that, in consulting this, he was securing his own." pp. 16, 17.

This plan of family government, so intrinsically excellent, and productive of such beneficial consequences, must, we should suppose, commend itself to the understanding and the heart of every parent. Whoever considers the powerful influence of early impressions and associations, must give our author credit for that *minutiae* of discipline which, to a superficial observer, might appear trifling, if not prejudicial. The following judi-

cious observations conclude the remarks on "his birth and early childhood."

"As the efficacy of even religious principles, in forming the character, is so materially affected by these previous associations and habits, it is of immense importance to the individual and to society that special attention should be paid to the minuter circumstances of early life." p. 18.

Nor were the affectionate parents less careful with regard to the religious education of their son. Being deeply impressed with the belief, that in the economy of divine providence *means* are always connected with *ends*, he did not expect the *latter* without a diligent application of the *former*. Hence he embraced every seasonable opportunity of unfolding to his pupil the principles and reasons of natural and revealed religion. To this salutary process of instruction may be confidently ascribed, under the divine blessing, that just sense of the Almighty, and of human accountability, which accompanied him through life. The seasonable choice of appropriate books, joined with the most engaging methods of instruction, appear to have had a due influence upon our author's mind. At an early period, Paley's Natural Theology, Clarke on the existence of a Deity, Saurin's Sermons, and Butler's Analogy, were put into his hands, and "at about the age of nine, he was a tolerable master of all the leading arguments of" the former.

Mr. Durant was equally assiduous in his endeavours to impress upon his son a reverence for the divine authorities of the Sacred Scriptures, the religious observation of the sabbath, the duty of secret prayer, and an invariable regard to truth. The following anecdote relative to the importance of truth, and illustrative of the influence of genuine principle, shall be quoted.

"When he was about three years old an aged female, at whose house he was staying for a day, informed me that William had told a falsehood. As deception of any kind was so perfectly foreign from all his habits, I expressed a doubt on the subject, but she stated such particulars as caused me to fear that he had transgressed. I was thunderstruck and almost distracted, for the information seemed to blast my most cherished hopes. This might, I thought, be the commencement of a series of evils for ever ruinous to our peace. I am not, I never was, naturally of a temper to augur the worst; but the first grand moral delinquency, even at such an age, must commit a breach on the noblest sensibilities of the heart, which cannot but threaten a catastrophe at which a parent may well shudder. *Principiis obsta*, (resist the beginnings of evil,) had ever been our motto; and our child lived long enough to feel its importance, and to bless God that his parents had never departed from it. I am not sure that my agony, on hearing of his death, was much more intense than that which I then endured, from an apprehension of his guilt. Instantly, but without betraying my emotions, I asked him what he had said. He answered, at once, in so artless and unembarrassed a manner, as to convince me that he was unconscious of falsehood, that there must have been some misconception in the case, and that my boy was yet innocent. I pursued the inquiry, and in a few moments found, to my inexpressible joy, that he was perfectly correct in all he had stated." pp. 32, 33.

And such, indeed, was the happy effect of this principle, that when a student at the University of Glasgow, no less than when in the circle of his immediate friends, his *mere assertion* was considered as equivalent to the *strongest attestation*. And what a powerful incentive does this example hold out to parents, guardians, and public instructors, to inculcate and enforce upon their pupils *the love of truth*!

The next chapter treats of "his intellectual education;" and here, our author observes, "we were aware that more depended upon *the manner of conducting his education*, than on our best inclinations." Dr. Knox, Miss Hamilton, the Edgeworths, and others who had written on education, were consulted, and furnished many useful suggestions, and afforded them most essential benefit :

"To the Edgeworths, however, we were chiefly indebted, as they had presented before the world the actual course of instruction pursued, with such apparent success, in their own family, thus offering a practical comment on their theory." p. 35.

They were persuaded that, in education, regularity, and the formation of general habits, were of great and essential importance; and that order, and steadiness of application, are the grand secrets on which so much of excellency depends.

It is a lamentable fact, that great numbers pass the prime of life before they perceive the *value of time*, or become acquainted with the *most efficient means of improvement*. And such is the volatility of the human mind, that it almost imperceptibly glides from one thing to another; satisfies itself with a glance, when the closest application is required; follows after airy phantoms at the expense of what is solid and substantial; and, like the dog in the fable, while springing after the shadow, he loses the substance! All this evil from the want of self-government—from the want of some settled habits of application. For when correct habits, and a steadiness of purpose have been acquired—when the industrious youth has been enabled to appreciate the value of time, he will not suffer himself to glance over the surface of things merely, or to pass away his precious time without turning it to some good account; he will derive improvement from all the passing occurrences of life. This active habit will not permit him to remain an idle spectator of men or things; but he will learn wisdom from every passing event, and would gladly write the blackness of darkness on that day in which he had not made some valuable improvement. But our author says,

"My son, if not at play or in conversation, was *always engaged*, though frequently in those lighter studies which relieved, even while they occupied him." p. 37.

He did not desire, therefore, that his pupil should be deprived of necessary relaxation, but that he should pass from one thing

to another by an easy and natural transition ; and that his successive employments should become habitual to him, and not irksome or disagreeable. In urging his pupil to mental exertion, he “never appealed to his ambition.” A first object was to fix his attention by “awakening his curiosity, and never repressing his anxiety to know, by chiding him for his troublesomeness ;” and, above all, to store his mind with information, and “rouse him to the exercise of its powers ;” and, what is of immense importance, he formed “the habit of endeavouring to account for every thing he saw.”

The following remark is worthy of particular attention :—

“It was our firm purpose never to suffer a single impropriety of language, either in pronunciation, grammar, or the construction of a sentence, to pass his lips without correction ; and that he should, generally, and at first especially, read only those authors which were of classical authority, and which might, imperceptibly, form his style of expression and composition.” p. 42.

With the course of instruction at which we have but barely hinted, and must refer the reader to the volume itself, where he will find much valuable information on this subject, William became remarkable for his justness of taste, his nice discrimination, his depth of thinking, the close investigation of his subject, accuracy of reasoning, and classical selection of words. Possessing, moreover, an understanding of the highest order, and a very tenacious memory, his advancement in literature and science was uncommonly rapid, and even some of the early productions of his pen were characterized by their clearness, methodical arrangement, just cohesion, thorough digestion, and general symmetry. He possessed, likewise, in a very high degree, the happy art of verbally communicating his sentiments with ease, facility, and propriety.

At about the age of eleven he began to write themes, and some poetical pieces, and this practice he continued until he entered college, at the age of fifteen. Besides his remarkable progress in other preparatory studies, on his admission to the University of Glasgow, he possessed sufficient knowledge of the Latin, French, Greek, and Italian, to read the best authors in those languages with facility.

Previous to his leaving the domestic circle for a college life, both William and his father were called to experience a deep affliction in the death of Mrs. Durant. In a family where life passed most sweetly away, where mutual affection and comfort were, *if possible*, hourly increasing, so great a loss could not but operate most powerfully upon the mind of our author, and keenly awaken the sensibilities of a most dutiful and affectionate son. But though their anguish was excessive, yet they felt resigned to the will of their heavenly Father, and in the full exercise of

this christian principle, were soon restored to their wonted peace and serenity of mind.

Our author appears to have been, for many years, a respectable minister of the gospel, though of what denomination we are not informed. Speaking of his congregation, at this time of mourning, he says:—

“My own affectionate congregation, from whom I have, for more than twenty years, received an unbroken series of kindnesses, wept for me as for a brother; redoubled their assiduities, and sought to make my burthen light.”

In 1818, soon after William had followed to the tomb the earthly remains of his beloved mother, he became an inmate in the family of the Rev. Dr. Wardlaw, of Glasgow, and entered the University. While here, William equally distinguished himself by his rapid advancement in his collegiate course, his various literary and scientific productions, his extensive reading, and his pious, amiable, and dignified deportment. His compositions now assumed a much higher tone, and to some of them were awarded the literary prizes.

At the beginning of this article we proposed the “only son” as an example for our juvenile readers; we will now set his character before them, in the language of his teachers and friends at Glasgow, lest they should suppose the fondness of his tender parent had drawn his portraiture in too glowing colours. Professor Walker, in a letter to Dr. Wardlaw, speaking of our young collegian, says—

“I can safely say that his character, taken as a whole, was nearly the most perfect of any which the circumstances of my life have led me to contemplate with peculiar interest. In each of his good qualities, considered separately, he may have had superiors, but seldom have I found the assemblage so complete, or so harmoniously balanced. An uncommon portion of natural good sense rendered his general conduct and demeanour such as I should wish to propose for a model to all my students. When he entered my class, though not quite sixteen, and surrounded with contagious examples of youthful levity, I never found it necessary to check him for a single failure in propriety.

“Among our youth of talent, I should place him in the highest class.” pp. 122, 123.

And the Professor concludes: as an *Alumnus* of the University, for his standing, he “was not inferior in accomplishment and worth to any whom it ever had the honour to rear.” Professor Jardine observes, he

“Gave most satisfying proofs of uncommon abilities, vigorous application, and great success; and, at the end of the session, the first and highest prize was bestowed on him by the unanimous approbation of his fellow students. No student ever recommended himself more to my good opinion, than Mr. Durant did, by a promise of great future attainments, or to my affections, by more amiable dispositions, or by more pleasing manners.” pp. 192, 193.

In November, 1820, he joined the Ethic class, and Professor Mylne observes :—

“Being then brought immediately under my observation as a student, I soon had abundant evidence how well he was entitled to his high reputation for talents and good conduct in all the preceding stages of his course of education in our University. His uniform and exemplary attention to all the parts of his academical duties, the masterly appearances he made on all those occasions which gave opportunities for exerting and proving either his natural abilities, or his previous acquirements, or his literary industry ; the unobtrusive modesty with which, on such occasions, his eminence was exhibited ; or, rather, with which, without any effort on his part, it came into view ; secured to him from the class an unanimous sentiment of esteem, combined with cordial affection.” p. 254.

“The clearness of his conceptions, the precision of his language, and the closeness and accuracy of his reasoning ; his candour in comparing and estimating different philosophical doctrines ; his caution in forming opinions : his moderation and temper in stating and defending them ; and the mild, but decisive firmness with which he maintained them, when he felt their evidence to be satisfactory, and their consequences important ; appeared to me clear indications of an intellect, which had not only been naturally endowed with great acuteness and perspicuity, but which also had already reached to no common degree of eminence in steadiness, coolness, mildness, and other qualities, which we scarcely expect to find except in those whose powers have been matured, whose principles have been fixed, by lives spent, not merely in the pursuits of science, but in the cultivation of practical wisdom.” p. 255.

The testimony of the professor of natural philosophy, Dr. Meikleham, is of the same import ; and Dr. Wardlaw says—

“Seldom, if ever, have I known a young man possessed of a richer combination of excellencies. His reading had been far beyond his years, in kind, in variety, and in extent ; but it had not been beyond his understanding. It was well remembered, well digested, and ready for application to use. He was distinguished by a general maturity of mind, which evinced itself upon all subjects ; by penetration and comprehensiveness of thought, acuteness in reasoning, dexterity in detecting and exposing the fallacies and weak points of an argument ; by richness of poetic imagination, chastened and regulated by a correct and classical taste ; and by an uncommon command of appropriate and elegant language, displayed in his compositions, both in prose and verse, and in the facility and eloquence of oral communication—a command which was the result of the early and well directed study of the most approved and standard writers.” p. 267.

It was the design of our author that his son should be devoted to the ministry ; but as the latter had imbibed an early predilection for the bar, his indulgent parent would not oppose his inclination. But, alas, how uncertain are all human expectations ! He had passed *three* winters at college, but was not to pass a *fourth* ! While on a visit to his friends, or on his return to college, he had felt the symptoms of a disease which was soon to terminate his earthly career. But while we lament his early transit to the eternal world, and acknowledge that the dispensations of Divine Providence, though often inscrutable, are always wise, we cannot but rejoice that he did not die like one without hope. His disease was a paralysis, which almost deprived him

of utterance ; but what he was enabled to express could not but afford the greatest consolation to his numerous friends. The following account of the state of his mind, shortly before his exit, is given by Dr. Wardlaw, to whom, with his family, he was indebted for the most unbounded kindness.

“ Standing by his bedside, I took him affectionately by the hand, and looking him in the face, repeated these words, ‘ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners : You believe this saying ? ’ I thought as I began to speak, there was an attempt to restrain the nervous restlessness of the arm of which I held the hand, and that his countenance assumed a gently pleased and interested expression :—‘ You believe this saying ? ’ ‘ Yes.’—‘ And it is the ground of your hope before God ? ’ ‘ Yes.’—‘ Have you any fear of dying ? ’ ‘ No.’—‘ I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day :—‘ You enjoy this persuasion, I trust ? ’ ‘ Yes.’—‘ You remember David says, Yea, though I walk through the valley of the shadow of death, I will fear no evil, for *thou art with me*. He could not have had a better reason than this for fearing no evil ? ’ ‘ No.’—‘ And this is the reason why you fear no evil ? ’ ‘ Yes.’—‘ You are enabled, I hope, to resign yourself to his blessed will ? ’ ‘ Yes.’—‘ You like to hear of Jesus Christ and his salvation ? ’ ‘ Yes.’ ”

“ Such were the pleasing indications of the frame of his spirit in dying ; and we could only regret that the nature of his disorder prevented the more full expression of it.

“ I ought to add, that no patient could be more thoroughly submissive. From the commencement to the termination of his distemper, he never gave the slightest indication by word, deed, or look, or sign, of impatience, or repining, or discomposure, or of even a momentary reluctance to do, to take, or to bear, whatever was prescribed for him. It arose from that firmness of mind which always distinguished him, accompanied by a sense of propriety and duty, and a spirit of pious resignation.” pp. 313, 314, 315.

William Friend Durant, whose example we have recommended to our youthful readers, thus closed a life worthy of their imitation. His intellectual character we have rather asserted, with the testimony of his teachers, than shown it by extracts from his writings ; but the curiosity of the reader may be gratified by turning to the volume itself. He was a keen disputant, though he never lost his temper in argument. At the age of seven he was a warm politician—he possessed an uncommon share of good sense—his affection towards his parents was tender and ardent—his disposition was remarkably sweet, and he had great delicacy of sentiment—he was frequently the companion of those who were very much his inferiors ; and yet, says his father, “ in no single instance in his life, I believe, did he ever inflict a wound, by making any of them feel that he thought himself their superior.” His cheerfulness was great and almost uninterrupted—his candour was a striking feature of his character—and his love of truth, as we have seen before, was inflexible—his moral virtues, and even a large portion of his intellectual endowments, were distinctly and unequivocally ascribable, either directly or indirectly, to his personal religion. This religious principle caused him to

do what he thought to be his duty, how little soever his *natural* taste and temper inclined him to the performance.

He was no believer on trust. He searched the Scriptures as for "hidden treasure;" and his opinions in religion were what is ordinarily termed *evangelical*. Accurate and extensive were his views of divine truth; but he knew that to rest in that knowledge would leave him, after all, destitute of that genuine personal religion, without which no man can see God. But in him, says Dr. Wardlaw, "the splendour of science was united with the mild and holy radiance of sincere piety."

UNITED STATES.—AMERICAN JEWS' SOCIETY.

From *Israel's Advocate*.

At the commencement of another volume of *Israel's Advocate* we have to regret, that with the expression of our wish for a happy new year to all our friends and foes, we cannot mingle our congratulations on the purchase of a *place* for our contemplated settlement, or the adoption of a *plan* for its management. In respect to both, the Board have found themselves embarrassed by the raised expectations of the public; the conflicting opinions of some of our wisest and best friends; and the novelty of the undertaking itself—which, affording none of the lights of experience, left each one to his own judgment. And if these difficulties have been found so formidable on the part of those who have given much time and reflection to the consideration of the subject, and who have been habitually conversant with the transactions of the Society, we feel assured that our friends at a distance, to whose minds these difficulties have not been presented in all their details, will make due allowances for that delay which has hitherto, apparently, marked our operations.

While one valued correspondent recommended a colony on an extensive scale, and another preferred the selection of a few acres of land as the residence of Jewish converts; while one insisted that their employments should be chiefly *mechanical*, and another was as strenuous that their pursuits should be *agricultural*; and while all were believed to be equally friendly to the object, and their differing opinions known to be deserving of respectful consideration, it was to be expected that the Board would pause, and not be hasty in the adoption of measures from which they could not recede, and the prosecution of which might prove the ruin of all our fair prospects.

Yet with all the respect which has been paid to the suggestions of foreign and domestic correspondents, the Board have not been inattentive to the important interests entrusted to their superintendence. And the time which has elapsed, and the money which has been expended in exploring the different tracts of land which have been offered to us, cannot be considered as wasted, if the Board have thereby obtained information which will justify the abandonment of measures which would have been injurious, or lead to others which will be more expedient, salutary, and successful.

The Board are now obtaining information respecting several places which may be had, as the site of our future establishment; and prayerfully deliberating upon the best plan for conducting it. And while they are thus employed, we say to our auxiliaries and other friends, be patient, and do not relax either your zeal or your efforts, for the Lord will soon demand them all in the promotion of this, his own cause.

In the mean time the Board are assiduously and faithfully attending to the general concerns of the Society; and their proceedings are assuming greater interest and importance. Mr. Simon is now on a visit to Boston and the intermediate places, as our agent, in forming Societies, and receiving contributions to our funds. Another accession to our contemplated Jewish family is made in the arrival, recently, of Mr. John Edward Zadig from London. He embraced the faith of Christ, and was baptized at Cologne, on the 9th of June last, by the Rev. Dr. Kraft, and comes satisfactorily recommended to us by Mr. Marc, of Stockhamp, and Mr. Roenneberg, one of the secretaries of the British and Foreign Bible Society. He, with Mr. Primpker, are now prosecuting the study of the English language, under the direction of the Board. And we have the pleasure to inform our friends that several members of the Synod of South Carolina and Georgia, convened in Charleston on the 26th day of November last, having invited the Rev. Mr. Frey, now in that city, to visit their congregations, with a view to recommend to their people the objects of our Society, he has been commissioned by our Board as an agent to form auxiliaries and receive contributions within the bounds of the said Synod. He will enter on the duties of this agency about the first of March, and prosecute them until the first of May next, when he will return to this city, to fulfil an engagement with the Board, to visit the eastern states, and the northern and western parts of the state of New-York, for a period of seven months.

For the Christian Herald.

NEW-YORK.—SEVENTH WARD BIBLE ASSOCIATION.

A friend has suggested to us that we might, perhaps with good effect, present the proceedings of this association to the other wards as an example worthy their imitation, and “urge them to go and do likewise;” but we do not feel inclined to add any remarks of our own: for if this report fails to excite zeal in the other associations, we fear the desires of our friend will not soon be realized.

During the past year the Board has endeavoured to discharge the trust reposed in it, and has found that in keeping God’s commandments there is a present, precious, full reward. Difficulties which appeared great at a distance, have diminished as they have been approached, and have been easily surmounted. The natural opposition of the heart to the Bible, is an opposition to

the spirit, the temper, the self-denial, the duties of the Bible, rather than an opposition to the letter, the volume, the possession of the Bible.

The Board have not to complain of hatred, or virulence, or abuse; of strength exhausted, or labour expended in vain. Instead of this, the little toil bestowed on the field of labour committed to its care and culture, has been gratefully received and amply rewarded. The several committees indeed have often climbed the garret steps, and visited the humble cellar, sometimes dark, and often damp! But in doing this, they have met with ransomed spirits, gladdened with the precious treasure of that light which shines so inextinguishably in dark places, until the day dawns, and the day star rises in the soul. They have met the ignorant, apparently anxious to be instructed in heavenly truth; the dying, desirous of knowing the way of life; the guilty, seeking for pardon; the polluted, waiting for gospel sanctification! And they have rejoiced in the privilege of giving to all who needed the holy treasure—the Bible: the only light in the darkness of this world's pilgrimage—the only register of redeeming mercy—the only charter of Christian privilege—the only guide to Heaven.

Your committees, as they have gone from street to street, from lane to lane, from house to house, from cellar to garret, have been enriched by the treasure they were employed to bestow. While they have thought of its light, and its love, and its consolations, and its immortal hopes, they have been instructed and animated, comforted and encouraged, and with increased zeal and earnestness they have carried to the poor the Bible from which they derive their support; the Bible from which the sinner obtains his convictions—the penitent his encouragements—the child of God his consolations. And they have freely given this book in your name, as God's great instrument in the regeneration not only of the individual, but of the world; reducing it to the obedience of Christ, possessing an inherent principle of vitality, operative alike on the hearts of sinners and its own preservation and unlimited extension! to which principle your association owes its existence, to it the Bible Society universally owes its existence and influence, from the equator to the pole!

During the last year your Board has purchased and distributed 235 Bibles. These, together with 37 which were on hand at your last anniversary, make in all 272 distributed during the last year.

Two hundred and seventy-two Bibles in a single ward, during a single year! O had the other nine wards only filled up the page of duty in their account with a proportionate amount, the ten wards would have told us to night of 2720 Bibles in a single year in the city of New-York, gratuitously given to the poor that are

perishing for the lack of the Bread of Life! Then indeed it would not be as it now is, the disgrace of the Bible cause in New-York, that it is more difficult to obtain a Bible for a poor perishing sinner gratuitously in the metropolis of America, under the very roof of the third national Bible Society in the world, than it is on the mountains of Sweden, or amidst the snows of Iceland.

But alas! the Seventh Ward Bible Association is almost alone! and is often discouraged from the narrowness of its limits, and the poverty of its resources. Yet still the Board desires not to be discouraged; for, though it has given only two hundred and seventy Bibles, or something less than one Bible every day, it has been able in some measure to meet the demands of the ward, and has hopes still to be able to meet them, although the nature of the population gives no hope of any period near at hand, when the ward may be fully and permanently supplied.

Your Board is encouraged too by the consideration, that God will estimate all according to what we have, and not according to what we have not. And it is also encouraged by the firm persuasion, that every Bible will have its influence; and though it may pass through faithlessness or fraud, into several hands, before it reaches its resting place, near the head and heart of some perishing sinner, yet, having reached it, God will give to it free access, and make it saving, and give in its proper place the full credit to the hearts and hand of Christian liberality which put it first in motion.

But should one half of all these Bibles annually given, perish without effect, and should the other half be only individual in their whole operation, still your Board rejoice in the prospect of 136 souls redeemed from guilt and pollution, brought to Bible light and holiness, and at last to Heaven. Who can estimate the value of such an annual influence! and yet such may be produced by the annual operations of this Association. Nor only this: let these 136, or even half of them be or become heads of families, whose children shall be holy heirs of a Bible inheritance, and who can count the endless value of Bible blessings, flowing from the free-will offering, and annual labours of this Seventh Ward?

The Board feels confident that there are motives and means enough to excite and employ the Association during the succeeding year, at least as fully as in any preceding year. The only fear that operates, is of soon wearying in doing good. It is faithfulness to death which meets the crown of life.

Since the commencement of your labours you have distributed one thousand and twenty-three Bibles.

By your Treasurer's Report it appears you are now in debt for 100 Bibles; you therefore need one year's supply, and the balance of your last account. Your anniversary liberality, and your

annual subscriptions, are confidently relied on for the ensuing year's demands.

The Board, in closing its Report, cannot forbear to express a strong desire, that the other wards of the city might be roused up again to take a share in the holy toil of carrying the Bible to all that are destitute. The tenth ward alone contains a greater field of labour than the seventh, and it requires only the well directed exertions of a few philanthropists to put into active operation the energies of that ward, and thereby effect much more than the seventh. It is fondly hoped that a slight impulse would put in action all the ward associations, and make them sources of unspeakable blessings to the poor, and of good to the church and the world.

Civil Retrospect.

FOREIGN.

Holy Alliance.—The aspect of Europe presents objects of deep and painful interest. Prominent in the scene is the coalition formed by Russia, Austria, Prussia, and France, for the purpose of controlling Europe. Its principles, as first understood and avowed, was the preservation of the peace of Europe—a purpose worthy of the most exalted and honourable among men. A union for this purpose, to procure the adjustment of the differences among great and rival nations, by the force of a comprehensive treaty, binding all to see justice done to each, would have formed a monument of human wisdom, surpassing all former anticipation, and exceeding all human praise. But of so sublime a plan, and so good a purpose, human nature has seemed incapable; and this unison of nations has proved to be a mere combination of fear—of a fear whose object is the advancement of the principles of freedom, and whose measures, always cruel, have been the instigation of civil war, and its support by corruption and treachery of the basest kind. SPAIN, under a government fully established, and to which its king and people had given their assent, has been attacked on the express ground of its governments being too free, without any pretence whatever of, any injuries having been sustained by the assailing nation; and its resources, corrupted by the treachery of its nobles, and unsupported by extensive intelligence in the people, have been found inadequate to defend it in the most causeless of wars. Indeed, so strong seems to be the iron band of despotism in continental Europe, and so much more powerful the physical energy with which it is supported than the moral force which it is intended to repress, that, to human contemplation, it seems as if its perpetuity was secured; the more especially since the improvement of internal police, and the power which is always at hand to uphold it, appear to forbid the hope, that greater intelligence and spirit on the subject of rational liberty shall either be generated at home, or introduced from abroad; and a hopeless despotism, and a retrograding of man, in that great continent, to a semi-barbarous state, seem to press themselves on our fears as events of certain and not remote occurrences. Yet when we think that the hearts of kings and the ways of nations are all in the dominion of a Providence of perfect wisdom and infinite power, we are forbidden to despond. What if SPAIN, signalised from early time by her persecutions for religion of the Moors, the Jews, the Dutch, and Protestant Europe at large, and more guilty perhaps than any other, by her causeless wars in America and in Europe, wars conducted with the most appalling cruelty, has felt the severe strokes of divine chastisement; what if this nation, the mother of the African slave trade, and its most eager protector, shall have felt the bitterness of foreign conquest and domestic despotism, and shall be doomed still further to serve as a monument to nations of a system of retributions towards them; shall we for this cause doubt the eventual triumph of liberty and religion: on the contrary, shall we not rather look for its speedy approach by those ways of divine

wisdom which are unseen, and too unlike our ways to be speculated on. And shall we not learn the lesson of national accountability to the judgment of God, from this instance of a punishment by the success of those very crimes in others which in themselves formed the body of guilt. FRANCE, too, has not yet expiated her crimes, her bloody persecutions and massacres of men, for their belief of a pure religion, her active pursuit of the slave-trade, and her national avowal of atheism; if she shall suffer still further from the vicious and guilty race of Bourbon, and find her bonds drawn the more closely on account of her criminal abuse of liberty, we see no reason in this to fear that the progress of true religion, which is the great object of the Divine purposes, and of course the true cause of the letting loose of the power and passion of man, shall be stopped: But, on the contrary, have we not reason to expect, from the very severity of the punishment, the more speedy accomplishment of its object.

Compared with continental Europe, *England* shows us a spectacle of a nation, burthened more by its debt and taxes than any nation in Europe, with a population very burdensome in its number, and very bold in its character, enjoying more liberty and more happiness than the most powerful and the far more fertile regions of the adjacent continent. And what constitutes the cause of the difference; man is the same depraved creature in England as in Spain. But in England the light of a pure religion has shone for centuries; the word of God has pervaded its palaces, its houses, and its cottages, and taught the great to be temperate, the mean to be contented. Her national excesses, too great, indeed, have been white as snow, compared to those of the continental kingdoms; and, as a nation, England has avowed and upheld a pure religion, and a system of spreading instruction among its people. Nor are her present prospects other than most cheerful; the Bible still walks abroad as the word of God, submitting all wisdom to its precepts, and directing the heart of the nation, while its great institutions for carrying the gospel to other nations are doing much towards repairing the injuries which the love of conquest has done to the nations she has subjugated, and towards which she is now in various particulars exhibiting a policy truly maternal.

In the south-eastern quarter of Europe we see the Turkish empire tottering to its base, shaken by the commotions of its turbulent soldiery, and attacked by the spirit of insurrection. What may be the issue of the present occurrences in this quarter we venture not to anticipate, but our hopes inspire us with a belief that the Mahommedan superstition will soon crumble before the all-prevailing power of the religion of Christ in the hearts of men, teaching them to strive unto death for the faith of Christ, and to use conquest as a means of doing good to their enemies.

South America, although shadowed by many portentous clouds, presents, on the whole, a cheerful aspect. All its kingdoms and provinces are now independent of Europe, and may hope to be governed by a policy no longer subservient to merely European interests; its population will be rapidly increased from the effect of its more extended commerce, and more liberal institutions, while its intercourse with England and the United States of America, both by means of commerce and emigration, will seed it with those principles which bring forth the fruits of real happiness. Much still remains to be done in re-modeling the institutions of this country, and much perhaps in vindicating to themselves the independence which they now enjoy; but still let us remember, that the blessings of good government and pure religion have rarely been secured to any nation without having been planted by the hands of armed men, and watered with the blood of martyrs.

DOMESTIC.

United States.—Our own happy land affords us a prospect most rejoicing in itself, and not less illustrative than Europe of the principles of Divine government to which we have alluded. Our country, as a nation, has not been unjust to others: it has not brought cruel wars; has never persecuted for religion, but on the contrary has been an asylum to the persecuted of the whole world; to the aboriginal inhabitants, as a nation, we have ever been just, and we have, as a nation, treated them as brethren, paying them fairly for their lands, never claiming their persons in servitude, and endeavouring by many ways to counteract the injury which the passions of a savage life, furnished with the vices of civilization, always produce. The slave-trade we have resisted and crushed. Our government has always proceeded on a principle of entire toleration, and its maxims of ruling have always been based on the good of the governed as the only foundation: and our exertions for spreading instruction, and for the improvement in every way, both of our people and of our

country, as they form a reverse to the governments of Europe in the maxims of our conduct, do also show a contrast in the results to our people. In view of all these things, let us individually, as well as nationally, fear God, and take his word for our Counsellor; dread, lament, and resist the vices which too much prevail among us, and which will eventually corrupt the whole nation, unless restrained by exertions favoured with the blessing of God: Let us teach our slaves, and endeavour thus to draw off harmless the lightning from the portentous and increasing cloud in our Southern horizon; in short, let us do all those things which will indicate the fear and love of God to be so prevalent among individuals as to give us these as national characteristics.—January 1, 1824.

Notices and Acknowledgments.

In order to embrace in this number a part of the proceedings and report of the Bethel Union, we were obliged to delay the delivery of it one day.

"*Phyllis*;" "B. on Imagination," "Address to a backslidden Church," and several other communications are received. We owe an apology for the delay of "Mr. Goddard's Letter," and hope early to find a place for it.

The index, title-page, and preface for the 10th volume will be published soon, and probably delivered with our next number.

We would respectfully suggest to our readers that the commencement of a new volume of our work, and a *new year* will afford them a very favourable opportunity to recommend the Christian Herald and Seaman's Magazine to their friends, and thus aid the publication by an increase of subscribers, which is rendered necessary by the reduction which has been made in the price. The subscribers to this work will have, in one year, 25 numbers of 32 pages each, making a thick volume of 800 pages, for the very low price of \$2 50, if paid in the month of January. There is, probably, no individual reader who could not, at a very small expense of time and trouble, procure one new subscriber in the course of the present month, and thereby render an essential service in promoting the gospel generally, but especially among Seamen, for whose spiritual welfare we trust all our readers now feel a deep interest.

The Survey of the Missionary Stations, belonging to the 9th volume, has extended to a greater number of pages than we anticipated, and will not be ready for delivery until week after next.

Mrs. Simon's Poems.—The volume of Poems by Mrs. Simon, which we announced a short time ago as being in press, is now for sale at the principal bookstores.

Poetical Miscellany.—A small neat volume containing a choice selection of poems, well suited for the edification of youth, has just been published by D. A. Borenstein, of this city.

Sunday School Teacher's Magazine.—The second number of this work was published on the 1st inst. and we hope Sunday School Teachers will avail themselves of this very excellent and cheap source of valuable information.

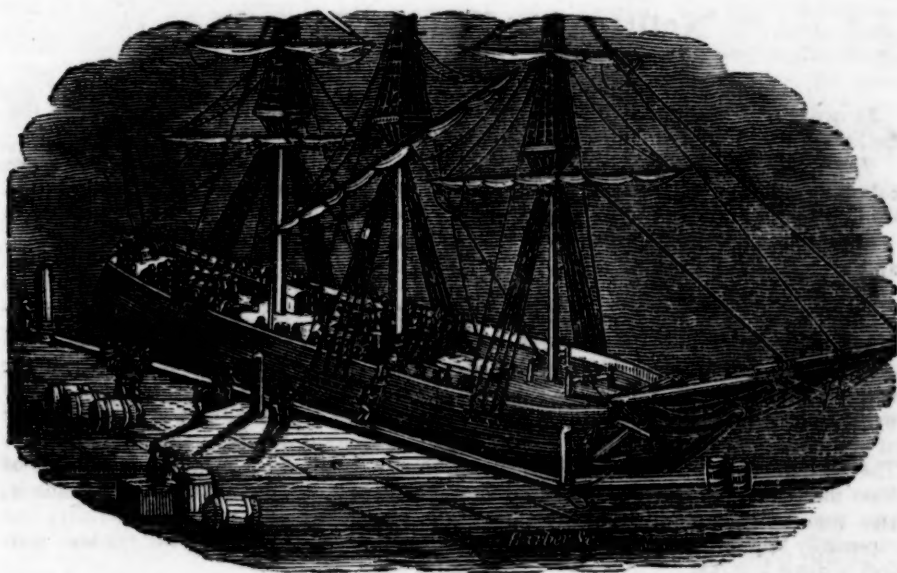
House of Refuge.—At the last anniversary meeting of the "Society for the Prevention of Pauperism," it was resolved to establish a "House of Refuge for Juvenile delinquents," and subscriptions to a considerable amount were received. Such an institution is greatly needed in this city, and we shall notice more at large the very able report on the subject, drawn up by Professor Griscom, in a future number. In the meantime we would recommend the institution to the favourable regard of our readers.

Union Prayer Meeting.—The union prayer meeting was held as usual on New-Year's Day, in the Mariner's Church. Though the weather was unpleasant, a large number attended, and the exercises were solemn and interesting. The object of these meetings is prayer for the influences of the Holy Spirit to descend upon our churches and people, and that pure and undefiled religion may be revived among us. The next meeting will be held at the same place, on the afternoon of the first Tuesday in February, at half-past three o'clock. Clergymen of the different denominations are particularly invited to attend.

Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."



New-York Bethel Union.

THIRD ANNIVERSARY.

THE third Anniversary of this institution was celebrated on Wednesday evening last, in the Brick Presbyterian Church, in this city. At 7 o'clock that large and commodious Church was filled with a most respectable audience, and many persons were obliged to return, not being able to find room for admittance. About one hundred Seamen attended, and were seated in the nave of the Church, near the stage, which was erected in front of the pulpit for the accommodation of the Officers, Managers, &c. The nature of the meeting was indicated by the "BETHEL FLAG," suspended above the pulpit. The *President* of the Union, DIVIE BETHUNE, Esq. occupied the chair, having on his right, JEREMIAH EVARTS, Esq. Corresponding Secretary of the American Board of Commissioners for Foreign Missions, and on his left Mr. DAVID BROWN, a native Cherokee, who having been educated, and become a Christian, is on his way to his native country to preach the Gospel to his brethren of the forest; and the other seats on the stage were occupied by the Officers and Managers of the Union, and Clergymen of different denominations. The Rev. G. SPRING, D. D.

read a part of the Sailor's Psalm, (107th,) which having been sung, he offered the introductory prayer. The President then opened the business of the evening with a short address, and HORACE HOLDEN, Esq. *Secretary*, read the Annual Report; after which the following resolutions were offered, and unanimously adopted:

1. *On motion of the Rev. CHARLES G. SOMERS, of New-York, of the Baptist Church, seconded by the Rev. PHILIP MILLEDOLER, D. D., of New-York, of the Reformed Dutch Church—*

Resolved, That the attention which continues to be paid to the moral and religious improvement of Seamen, by means of the Bethel Union Society, is gratifying to this meeting, and affords a hope of persevering and increasing attention to that great object; and that the report now read be adopted, printed, and published under the direction of the Board.

2. *On motion of the Rev. ROBERT M'CARTEE, of New-York, of the Presbyterian Church, seconded by JEREMIAH EVARTS, Esq. of Boston.*

Resolved, That a Savings Bank, for Seamen, would be an establishment of great advantage to our seafaring brethren: That it is expedient such a Bank be established in this City immediately; and that Mr Rensselaer Havens, Capt. Reuben Brumley, and Capt. James Lovett, be a Committee for forming a plan of a Savings Bank, and carrying the same into effect without delay.

3. *On motion of Mr. DAVID BROWN, a native of the Cherokee nation, seconded by PETER HAWES, Esq. of New-York—*

Resolved, That the thanks of this Society be given to Mr. Thomas Williams, and Mr. John Gardner, for the use of their rooms, in which the Bethel Union Meetings for Prayer have been held weekly, during the winter season.

The President then announced, that a collection would be taken up to replenish the exhausted treasury, and \$115 was the amount of the evening's offering.

The concluding prayer was then offered by the Rev. W. W. PHILLIPS, of New-York; the Doxology was sung, and the whole deeply solemn and highly interesting exercises were closed, with the benediction, pronounced by the Rev. Dr. SPRING.

THE PRESIDENT'S ADDRESS.

Again we meet you, dear brethren, to rejoice in the goodness of the Lord; and to present to you our Report, of the events of the year now closing upon us, as they respect the long-neglected class of men, in whose spiritual improvement you manifest so deep an interest. For them let your prayers unceasingly ascend to the throne of grace. Both in Europe and America the character and comfort of Seamen are objects rising into importance, and awakening more general solicitude. No longer can the opinion be maintained, that it is *hopeless* to attempt the moral improvement of Seamen. In our seasons of prayer, at boarding-houses, and on board of ships, the Landsman's address has sunk into apathy, before the simple and melting eloquence of a son of the sea, describing his own translation from darkness unto light, by the gospel of salvation. His close exhortation to his shipmates, and the fervent breathings of his soul to God in prayer for them, have dissolved an assembly in tears, with a power beyond description.

Those gallant men, who have raised the American name to the highest pinnacle of human glory, our naval heroes, are now, in a season of peace, twining a wreath of yet brighter hue around their honoured brows. Every christian heart must have bent high with joy, on reading even a newspaper account that Commodore Hull had ordered a library of one thousand volumes for the use of his crew, preparatory to a long and distant voyage.

I delight to present to my own mind the appearance of this ship of war, lately ordered by our government to visit the Sandwich Islands, during her cruise in the Pacific. "Who," say the wondering Islanders, "are these, carrying, as on eagle's wings, their stripes and stars into far distant seas? What gallant ship is this?" "She is the United States, Commodore Hull, displaying her broad pennant in the Pacific Ocean, armed with fifty guns, for her Seamen to fight; and with her thousand volumes for her Seamen to read. Now she rides triumphantly in the harbour of a distant island of the sea, whose inhabitants have been turned from dumb idols to serve the living God, by American Missionaries, chosen of the Lord for that purpose of mercy; and sent forward, in the faith of his blessings by American christians." Who would not be animated to continued united exertions, however ineffectual they may at first appear?

Let an American only look on the scene I have just been describing, and, blessed be Jehovah, it is a real one, in all its varieties of triumph, and his heart must bound within him for joy. The prophet's admonition sounds from age to age, and still is true, "Then shall we know, if we follow on to know the Lord;" so may we also say, "if we follow on in the path of benevolent exertion, then shall we behold the wonderful works of the Lord:" Our efforts shall be successful through his blessing, and the honour HE will put upon our faith; "his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." "This also cometh forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working." "Glory to God in the highest, on earth peace, good will toward men."

Report.

The President and Managers of the New-York Bethel Union congratulate their brethren of the Society, and the public, on the arrival of the *third* anniversary of this institution.

The Redeemer of the world, when he had finished the work which he descended from heaven to perform, strictly enjoined his attendants to "go and teach all nations" to observe what he had commanded them; adding that he was with them "always, even unto the end of the world."

In obedience to this injunction, the disciples of our blessed Lord went forth, and commenced the glorious work of teaching all nations, and in so doing must have availed themselves, and we know they did avail themselves, of the services and aid of seafaring men; for they passed beyond the continents of Asia and of Europe, and carried the glad tidings of salvation to the "Isles of the sea."

That these early and faithful Missionaries of the Cross improved the opportunities which their voyages afforded them, to open the minds of the seafaring men of those days to the influence of heavenly truth, there can be no doubt; for the Apostle of the Gentiles, who received his commission, as well as the other Apostles, from Christ himself, did not fail to exhort the crew of a vessel, in which he sailed to Rome, to place their confidence in God, when they were in danger; and what was of more weight, he gave them an example by his piety, his cheerfulness, and his gratitude, how they ought to conduct themselves in the perilous situation in which they were placed.

It would have been well if this example had been followed in later times; and all the opportunities had been improved, which those who knew the truth have possessed, to instruct their seafaring brethren in the duties and privileges of religion. But almost 2000 years

have rolled away, and millions of sailors have been suffered to pass beyond the "bounds of space and time," without any effectual means being taken to lead them into the way of salvation, till about the close of the last, or the commencement of the present century.

Two thousand years! a period as long as that which intervened between the preservation of one family by the navigation of an ark, and the salvation of all the families of the earth who will accept it, by the advent of Christ.

Reflections the most painful and distressing must arise in every feeling heart, when the awful consequences of such neglect are considered; but let them have their proper and legitimate effect; let them incite the present generation of men, who are passing away like their forefathers, to repair the miserable misconduct of those who have gone before them. Let us bear in mind, that we are approaching every hour nearer and nearer to that great day of account, when we shall be at a loss for any excuse, why we have not obeyed the Divine command, to teach the truths of the Gospel to that important part of the nations of the earth, who must be the means of conveying the "Glad tidings of salvation" to its remotest regions. And we rejoice that some anxiety has begun to be felt for the eternal salvation of Seamen—an anxiety which we hope to see *increased* in those who feel a *little*, and *extended* to those who feel *none*.

May it not be urged to them who are unconcerned on this subject, that they are indifferent to the everlasting happiness of that very class of persons out of whom our blessed Saviour chose the *majority* of his disciples, and who, faithful to the trust reposed in them, endured all manner of hardships, and even sacrificed their lives to teach that very Gospel to our ancestors, of which their successors, in the same grade of life, are now so ignorant. Can any intelligent christian, who marks the movements of the present day, entertain a doubt that the time is fast approaching, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea," and that this great and glorious event is to be effected under Divine agency, by human means? Yet how scanty the means, and how slow the progress at present!

The conversion of the Jews to Christianity is as clearly foretold as any prophecy was that has been already accomplished; and in the order of events, it is more than probable that their conversion will precede the conversion of the great mass of mankind to the dominion of Christ; and that they will themselves be the heralds of that *cross* to the unconverted Gentiles, which their unbelieving ancestors erected on Mount Calvary. But how are such missionaries to be conveyed to distant lands, and pass from sea to sea, and from the rivers to the ends of the earth without the aid of sailors? And ought not all who are to be engaged in this holy operation to have Holiness to the Lord inscribed on their hearts, and exemplified in their lives and conversation?

That a little, and but a little progress is made towards the accomplishment of this desirable end since we last met together, we will now endeavour to show, by stating briefly what has been done on

this as well as the other side of the Atlantic, so far as events have come to our knowledge, in the course of the year that is past.

In the month of January last a communication was received from the President of the Charleston Bethel Union, intimating that in some ports in Europe a register office had been established for the purpose of recording the names of such sailors as should be able to obtain from the last master with whom they sailed a certificate of their correct habits and faithful services, and that when masters shipped sailors they applied to that office, and gave such men a decided preference ; and they further intimate, that to give effect to such an institution there must be good boarding houses, where the means of rational entertainment and solid improvement may be enjoyed—Where no imposition shall be practised—where the sailor of every clime shall find his friends and his home ; and also that those that apply at the office must uniformly be recommended to those houses, and that such as do not comply with these directions are to be considered as forfeiting their certificate, and losing all claim to employment or protection.

They tell us that ship masters universally concur in this, and heartily approve of it ; but they think that the enterprise should not be attempted in one place alone ; that if the sailor needs it in one port, he needs it through the world. This was the motive of the Society for making the communication to us. And they entreat our co-operation, recommending us to invite either stated or occasional meetings of ship masters, in which a committee from our Body shall meet them, and discuss freely any subject pertaining to the welfare of seamen. They add that they feel assured that there is a kindred spirit glowing in the bosom of the friends of Zion of every nation. That the unusual interest which has of late been excited in behalf of seamen, and the special success which has crowned the recent exertions for their welfare, encourage hopes of no ordinary kind ; and that, considering their number, the hardiness and energy of their character, and their constant intercourse with every part of the globe, the highest expectations may be indulged, should they become Christians, towards evangelizing the world. This suggestion the Board have considered to be too important to be lost sight of, and think it their duty to lay it before the Society with a view to its adoption, in concert with others, whenever it shall be thought expedient and practicable.

The Bethel meetings in Charleston were regularly held on board different ships during the last season, which were fully attended ; and what contributed greatly to their interest, was the union of Christians of many denominations, in one effort, to attain the same end—it not being unusual to witness four or five members of different churches assisting in the services on board the same ship at the same time.

It is highly gratifying to observe that a considerable anxiety for the welfare of seamen has taken place at Baltimore. It commenced in May last, when a few seamen met on board the British brig Union, from Liverpool, for the purpose of social worship, when a

most respectful and reverential attention was paid to the service ; tracts were distributed, and notice given that divine service would be celebrated for the express edification of seamen on the ensuing Lord's day, at some place on the point, which would be designated by hoisting a Bethel flag.

The services were continued until the present time ; and in the course of this month a Bethel Union Society has been formed, having at its head the venerable collector of the port, James H. M'Culloch, Esq. It is their purpose to employ a missionary to seamen as soon as possible, and in the mean time the clergymen of the city of different denominations preach to sailors on board ships, or at other places procured for the purpose.

From *Philadelphia* we have had the satisfaction of receiving an interesting communication, through the medium of that venerable servant of God and friend of seamen, the Rev. Joseph Eastburn, who at his advanced stage of life is still energetically employing himself in promoting their best interests. He says, " that although the place of meeting is distant from the river, yet it is constantly well attended every Lord's day, both morning and afternoon ; and many that visit the place say they find no place of worship so solemn and quiet. Many of the seamen are often deeply affected, and in the close of the afternoon meetings, those that expect to sail in the course of the week come forward with all the affection of dear children, to bid farewell, and when going down to the river and bay, they prepare their letters to be sent back by the pilots, in which it is common for masters, with their mates and all of the crew, to unite in requesting to be constantly remembered in prayer in their church, not only for protection from the dangers of the sea, but from sinning against the Lord. On their return, they present their public expression of thanks in the church."

" We have a weekly prayer meeting," he observes, " for seamen, near the river, and are now endeavouring to raise funds for building a Mariner's Church, for which upwards of \$9,000 are already subscribed."

The Port of New-Orleans is justly considered a most important station whereon to elevate the signal of Christian Union in this benevolent enterprise, and accordingly it was with no common feelings of joy that we were permitted the pleasure of sending to that port a Bethel Flag. A very large number of mariners visit that port every year, and have hitherto been without the means of enjoying those Christian privileges which it is the object of this institution to supply.

In March last, it was agreed that a meeting should be held in the New Market, near the Levee, in Fouxburg St. Mary ; accordingly, seats were prepared, and notice given on Sabbath morning by several of the friends of Zion, to the seamen on board the vessels, steam-boats, and flat boats, that such a meeting would be held, *particularly for their benefit.*

(*To be continued.*)